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ABSTRACT

Five papers on the United Nations Educational, Scientific, and Cultural Organization (UNESCO) Linguapax program, established to explore how foreign language education can promote peace and understanding, are included. "UNESCO Linguapax at JALT96" (Kip Cates) describes the Linguapax-related speakers, events, and workshops at the 1996 annual conference of the Japan Association for Language Teaching. "Language Education for World Peace" (Felix Marti) praises the growing culture of peace and examines the role of languages and linguistic policy in promoting peace worldwide. "Linguapax, Language Learning, and Technology" (Denis Cunningham) extends the discussion to the role of various forms of technology in advancing language education for peace. "Modern Language Teaching After the Year 2000" (Reinhold Freudenstein) offers six ideas for changing the place of language instruction within the educational system to make it more effective. "Colloquium: Linguapax, Language Teaching, and Peace Education" reports on a panel discussion (Kip Cates, Felix Marti, Denis Cunningham, Madeleine du Vivier, Albert Raasch, Reinhold Freudenstein). (MSE)

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Section Six
Linguapax

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UNESCO Linguapax at JALT96

Kip Cates
Tottori University

Given the JALT96 conference site inside Peace Memorial Park in Hiroshima, the international city of peace, it was fitting that a key theme of the four-day event was peace and international understanding. A special feature of the conference, therefore, was the participation of a delegation of language teaching and peace education experts from the International Linguapax Committee of UNESCO.

UNESCO and the Linguapax Program

UNESCO stands for the United Nations Educational, Scientific and Cultural Organization. It was formed in 1946 as a specialized UN agency to support international cooperation in education, science and culture and to promote the UN ideals of human rights, peace and tolerance. Convinced that ignorance of other peoples breeds suspicion and that the best way to prevent war is through education, UNESCO has actively worked to promote international understanding in schools based on its constitution which reads since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed.

Linguapax is an international UNESCO program specifically established to explore how foreign language teaching can promote peace and international understanding. The name LINGUAPAX combines the Latin words "lingua" (= language) and "pax" (= peace) to mean "peace through language learning and teaching". Linguapax brings together international experts in the fields of language teaching, applied linguistics, peace education and education for international understanding to share ideas, work out teaching guidelines, design educational projects and produce publications.

Linguapax Seminars and Publications

International Linguapax meetings have taken place in Europe and around the world. These include seminars in Kiev, USSR (Linguapax I, 1987), in Sitges, Spain (Linguapax II, 1988), in Saarbrucken, Germany (Linguapax III, 1990), in Barcelona, Spain (Linguapax IV, 1994), and in Melbourne, Australia (Linguapax V, 1995). Working closely with UNESCO on these seminars is the World Federation of Modern Language Associations (FIPLV), a global umbrella organization comprising international teaching associations for languages such as French, German, Spanish, Russian and, of course, English (represented by the organizations TESOL and IATEFL).

Linguapax principles and practice have been documented in a number of publications, beginning with the 1987 Linguapax Kiev Declaration entitled *Content and Methods that Could Contribute in the Teaching of Foreign Languages and Literature to International Understanding and Peace*. Linguapax books published since then include *International Understanding through Foreign Language Teaching* (Classen-Bauer, 1989), *Peace through Language Teaching* (Raasch, 1991), *Language Teaching in a World Without Peace* (Raasch, 1993), *Linguapax IV* (Marti, 1995), *Linguapax V* (Cunningham & Candelier, 1996), *We Live in Just One World* (Grasa & Reig, 1996) and *Languages: Ways towards Peace* (Raasch, 1997).

UNESCO Linguapax Speakers

The UNESCO Linguapax presence at JALT96 comprised four Special Conference Speakers who attended the conference from Australia, Spain (Catalonia) and Germany:

- **Dr. Felix Marti** (Director, UNESCO Centre of Catalonia, Barcelona) who is president of the International Linguapax Committee, recipient of the 1995 UNESCO Medal for Human Rights and leader of the UNESCO Linguapax delegation to JALT96.

- **Prof. Albert Raasch** (Professor of Applied Linguistics and Foreign Language Education, University of Saarland, Germany) who is an expert on language and peace, and editor of the UNESCO Linguapax books *Peace through Language Teaching* (1991) and *Language Teaching in a World Without Peace* (1993).

- **Mr. Denis Cunningham** (Victorian School of Languages, Australia) who is secretary general of the World Federation of Modern Language Associations (FIPLV), secretary of the Australian Federation of Modern Language Teachers Associations (AFMLTA), and organizer of the 1995 Linguapax V Conference in Australia.

- **Prof. Reinhold Freudenstein** (outgoing Director of the Foreign Language Research Information Centre, Philipps University, Germany) who has presented extensively on language teaching and peace education worldwide, and has been newsletter editor for the World Federation of Modern Language Associations (FIPLV).

UNESCO Linguapax Events at JALT96

Linguapax participation at JALT96 took a number of different forms. These included:

- A Hiroshima Open Forum on the theme of Peace through Education
- A keynote address by Linguapax President Felix Marti on Language Education for World Peace
- Daily Linguapax workshops outlining Linguapax principles and practice in promoting education for international understanding
- A Linguapax colloquium on the theme Linguapax, Language Teaching and Peace Education
- Individual papers by Linguapax speakers on peace-related themes
- A Linguapax display table exhibiting Linguapax publications
- Participation by Linguapax speakers in the JALT96 Final Panel on Crossing Borders: Making Connections

JALT96 Linguapax Workshops

Each day of JALT96 featured a Linguapax workshop led by the UNESCO Linguapax speakers. These three daily workshops: (1) introduced participants to the Linguapax program, its history and aims; (2) discussed Linguapax projects, plans and materials designed to contribute to international understanding through the teaching of foreign languages and literature; (3) outlined how language teachers can promote peace and tolerance in their classrooms.

At the final workshop session, participants brainstormed ideas for further promoting Linguapax and its work within the language teaching profession. Ideas mentioned included:

- holding teacher training seminars and workshops on peace education and Linguapax
- promoting international teacher and student exchanges through pen pal programs, overseas visits and homestay programs
- writing language textbooks and teaching materials on peace education themes
- encouraging contact between language teachers and peace education groups
- preparing a data base of language teachers involved in peace education projects
- promoting cooperation between language teaching special interest groups (SIGs)
- establishing a Linguapax home page and Internet list or bulletin board

Linguapax Asia Network

One result which came out of the JALT96 Linguapax sessions was the establishment of a Linguapax Asia Network to

promote international understanding through language teaching in the Asia / Pacific region. This informal network aims to link up Asian language teachers interested in the goals of Linguapax so that they can share information and begin working on the suggestions made above. Anyone interested in becoming part of this network should contact either of the following:

- Kip Cates, JALT Global Issues N-SIG, Tottori University, Koyama, Tottori City, JAPAN 680
- International Linguapax Committee, UNESCO Centre of Catalonia, 285 Mallorca, Barcelona 08037, Spain / Catalonia

UNESCO and the International Linguapax Committee were excited about their participation in the conference and the warm response they received. They wish to thank JALT for including them in the program and for giving them the opportunity to talk to language teachers in Japan. They are pleased to have established a Linguapax Asia Network and look forward to discussing further with interested teachers how language teaching in Asia can better promote peace, tolerance and international understanding.

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Language Education for World Peace

Felix Marti
President, International Linguapax Committee
Director, UNESCO Centre of Catalonia, Barcelona

Introduction

It is a great honour for me to speak of peace in Hiroshima at the 22nd International Conference of the Japan Association for Language Teaching. In this city, reflections on peace are more pertinent than in other parts of our planet and invitations for new peace projects find their warmest welcome.

Dear friends: this is an important moment in human history. For as far back as our historical memory goes, we have lived immersed in the culture of war, using violence as a means of resolving conflicts between human groups. Now we are in a position to eliminate violence and war. Of course, we are still witness to terrible wars in different parts of the world - violence in Bosnia and Rwanda, the long war in the Sudan, successive wars in Afghanistan, the violence of the Israeli-Palestinian conflict, the revolution in Chiapas or the repression in Tibet. However, the idea of a world at peace is no longer utopian. I am pleased that our conference theme is *Crossing Borders* for I think the great border we are crossing is the one separating the culture of war from the culture of peace.

An Emerging Culture of Peace

Increasing Interdependence

We have only recently begun to see ourselves as citizens of Planet Earth, rather than solely as members of countries whose national interests we had to defend. In the last 50 years, the relations of interdependence between countries have multiplied and are still growing spectacularly. Modern communication technologies have contributed decisively to this. Today, any disorder at any point has a negative effect on all nations. For this reason, we shall have to make the United Nations into a truly effective political authority capable of resolving global problems. Recent UN conferences have addressed many of these issues: the *UN Conference on Environment and Development* (Rio de Janeiro, 1992), the *World Conference on Human Rights* (Vienna, 1993), on *Population and Development* (Cairo, 1994), on *Women* (Beijing, 1995) and on *Housing* (Istanbul, 1996). However, we have yet to set up the necessary international structures for these. We can all contribute to this: politicians, businessmen, teachers, non-governmental organizations, the mass media, scientists and technicians. I think we prefer reason and solidarity to chaos and violence.

The Growing Wish to Participate

One positive development of our times is the growing prestige of democratic political structures in the face of authoritarian systems. On every continent, dictatorial regimes are steadily giving way and allowing citizens to take part in the running of public life. Democracy needs to be perfected in three areas: economic power, media power and technological power. Remember that financial speculation is larger than the productive economy. Remember that the communications media, which have so much influence over the transmission of ideas, symbols and values, operate exclusively according to market criteria. Remember that a large part of scientific and technological activity is directed towards the war industry. Despite this, the prestige of democracy is growing.There is a substantial relationship between democracy and the culture of peace. Under democratic regimes, people only decide on war in exceptional circumstances. Authoritarian regimes, however, can lead their countries to war at the drop of a hat. We must therefore look with great hope on the progress towards democracy being made by the countries of Eastern Europe, South Africa and Latin America.

Growing Environmental Awareness

Our new environmental sensibilities reflect a profound change in the way we look on the relationship between human beings and nature. For centuries, what we call Western culture has imposed a relationship characterized by aggressiveness. Man owned nature, considering it an inexhaustible source of resources, and showed no concern for the consequences of industrial development that generated pollution. We now know that we cannot consider ourselves as separate from nature and that any damage to the delicate balance of the biosphere will affect us the same as other species. We shall have to organize new industrial cultures on the basis of sustainability. The patterns of production and consumption we consider normal in the United States, Europe and Japan will have to be dramatically modified. Western culture will have to learn to be humble and value other traditions which have never lost a loving relationship with nature. Ecological awareness seems to me more favourable to peace than technological aggressiveness.

An Increasing Respect for Diversity

Scientific, technological culture was until recently held up as the only valid culture. We now realise that the cultural experience we attribute to white, Anglo-Saxon, English-speaking Protestant males is only one of many legitimate cultural traditions and that there are hundreds of human communities with other cultural values that are equally valuable. At UNESCO, we say that all cultures and languages are equally worthy, an idea developed in the 1995 UNESCO *Declaration on Tolerance* which begins Tolerance consists in respecting, accepting and appreciating the rich diversity of cultures in our world. Opposing this are the fundamentalist trends which would impose a single interpretation of truth, a single code of conduct, a single authority, a single aesthetic. However, the recognition and appreciation of diversity are gaining ground all over the world. Before,

diversity was a cause of fear. Now, we celebrate it.

Expanding Intercultural Dialogue

In an interdependent world, we must be able to establish consensus on the basis of international coexistence. For this reason, international governmental and non-governmental organizations are establishing platforms for dialogue between the worlds various cultures to discover shared concerns, common ethical orientations and the possibility of sharing responsibilities. One example is the 1993 Declaration toward a Global Ethic approved by the Parliament of the Worlds Religions in Chicago. We must also agree on basic ethical values. Young people all over the world are asking what our values are. On every continent, we are threatened by nihilism, scepticism and pragmatism while, on a global level, we see systems of dominance, the rule of the strongest and group selfishness. To construct peace, values of another kind must triumph. I think there are three which, under different names, can be found in all cultures: freedom, justice and solidarity. I believe these will be the values of the international ethic of the future.

New Political and Economic Structures

The political system of states, with their armies, borders, currencies and sovereignties, is becoming outdated. There are continents in which state borders were laid down by colonial powers and do not take into account ethnic or cultural realities. There are states comprising more than one nation and nations divided between several states. This whole system will have to be reformed. In the economic sphere, we now understand the mechanisms which on one hand lead to an excessive concentration of wealth and on the other generate marginalization, unemployment and hardship. We have a political and moral duty to change this system so that the economy is placed at the service of human development, takes into account job shortages resulting from new technologies and shares universal wealth more fairly.

New Concepts of Security

Until the fall of the Berlin Wall, national security was thought of in military terms. The countries of the UN Security Council still maintain militaristic concepts of security and are themselves the chief arms exporters. But ideas on security are changing. We prefer today to assess security in terms of food, health, housing, education and the environment. We have also made good progress in techniques for preventing and solving conflicts. Never like today have people turned to the United Nations for mediation, dialogue and peace agreements. For the first time in human history, violence is becoming discredited as a method of solving conflicts.

Languages and Peace

The Treasure of Languages

Each language expresses one of many possible human wisdoms. Languages are at once interpretations of reality, mythical and symbolic constructs, settings for rational life, expressions of community identities, territories for communication and dialogue. Languages are the most prodigious productions of human creativity. They must therefore be considered a common treasure of humanity. Each language is both the heritage of the community that expresses itself in that language, and the heritage of the whole of humanity. The differences between languages must not be interpreted in a way that allows the establishment of hierarchies between them. All languages are equally worthy regardless of the number of people who speak the language, the political and economic power of the linguistic community that expresses itself in it, the legal status of the language or its presence in education or the media. Love for all languages is a basic condition for world peace.

In the course of human history, violence has often been exerted in the linguistic field. I myself have experienced it in my own lifetime. I belong to the Catalan linguistic community. Catalan is a language derived from Latin and spoken by 10 million people. I was born during the dictatorship of General Franco, who governed Spain for almost 40 years. I was not able to learn my language at school and never saw a newspaper written in my language until I was 38. My language was banned and persecuted. Many languages, in many parts of the world, have experienced or still experience similar situations. To construct peace we

must love all languages and create the conditions for them to live in freedom.

Linguistic Diversity

We have not yet made a rigorous inventory of human linguistic diversity. In his book, A Guide to the Worlds Languages, Merrith Ruhlen says there are about 5,000 living languages in the world (Ruhlen, 1987). According to Michel Malherbe (1983), the most widely spoken languages are the Chinese of Beijing (Mandarin), English, Hindi-Urdu, Spanish, Russian, Indonesian, Arabic, Portuguese, Bengali, French, Japanese and German. Forty-seven countries have English as their official language, 21 have Arabic and 20 have Spanish.

The real problem lies in the weakness of languages spoken by linguistic communities with small populations and with little or no political or legal recognition. Some linguists have warned of the probable disappearance of 1,000 languages in the next 20 years. This disaster is as serious as the loss of biodiversity—even more serious because languages are the most valuable expression of the human spirit. Protection of diversity is a basic peace principle and the protection of weak or threatened languages is one objective of the philosophy of peace. UNESCO has therefore decided to draw up a regular world report on the state of languages so as to contribute to the awareness by all countries of the need to protect linguistic diversity. UNESCO hopes that you, as language teachers, will be the most enthusiastic defenders of human linguistic diversity.

Linguistic Rights

If we are determined to protect the worlds languages, we must create legal mechanisms to make this protection effective. For this reason, a *Universal Declaration of Linguistic Rights* was drawn up on June 6, 1996 for UNESCO so as to become a United Nations International Convention. The World Conference on Linguistic Rights is working for the adoption of the Convention by UN member states.

One key idea of the Declaration is that of considering both individual linguistic rights and the linguistic rights of communities, since a language is not effectively protected unless we consider the rights of its community. If we analyse the conflicts on every continent, we shall discover factors of a cultural and linguistic type in all of them. The two chief trends in the world today are globalization and the affirmation of community identities. These two trends can be perfectly harmonized. I believe the Universal Declaration of Linguistic Rights is an important step in the protection of cultural and linguistic identities and will contribute to world peace. I do not think it will go down well with those who want to maintain systems of cultural or linguistic imperialism, but to create world peace the old cultural imperialism must be replaced by new forms of cultural democracy. I invite all language teachers to help spread the letter and spirit of the Universal Declaration of Linguistic Rights.

Linguistic Policies

There are peaceful linguistic policies and linguistic policies that generate conflict. In the last few years, we have seen positive changes in every continent: the Republic of South Africa and Ethiopia in Africa; Bolivia and other Andean countries in Latin America; Australia, Cambodia, Russia, Spain and many other countries that have recognized their linguistic plurality and renewed laws and practices in a democratic and peaceful spirit. Linguistic policy must promote the self-esteem of the languages of each community, access to the languages of neighbouring linguistic communities and access to a language of universal scope. These objectives can be achieved with a suitable judicial system, through political measures and with a linguistic education adopted to each situation.

In some African countries, the excessive prestige given to the language of the colonizers needs to be compensated through measures aimed at promoting self-esteem. In other countries, monolingual English-Spanish- or French-speakers must be encouraged to speak other languages. There is a general need to promote a multilingualism not oriented exclusively in favour of the dominant international languages. It would not be a good thing if learning foreign languages in practice represented a step towards universal monolingualism.

Multilingual Education

Multilingual education can be a valuable instrument for the culture of peace. Crossing the border of the first language can mean empathizing with another culture, with other communities, with another view of the world and with other values. Language teachers are in a position to exercise their trade with a definite aim: to establish bridges of friendship between different cultures, to present human diversity as something positive, to arouse a taste for the variety of human traditions, to discover the cultural conditioning of our opinions, options and values, to call for openness of spirit, to promote tolerance, to learn to dialogue, to respect differences and to get along together.

I would like to stress that what can make language teaching into education for peace is a definite intentionality — that is, specific teaching aims and methods to promote intercultural understanding. The goal is to encourage a change of mentality (I understand people who arent like me) and a change of attitude (I can be a friend and partner of people from other human communities). Multilingual education must fight the prejudices, stereotypes and sectarianism that underpin the culture of war. If we can speak other peoples languages, we shall have a better chance of understanding their points of view, values and priorities and will have access to their memory, hopes and dreams. For all these reasons, we at UNESCO want to honor all language teachers who see themselves as educators for peace.

Linguapax

To end, I would like to remind you that UNESCO has created a specific programme to help promote language teaching as a means to education for peace - the Linguapax Project. Linguapax acts in three fields according to the three great challenges I have mentioned. Linguapax advises UNESCO member states in matters of linguistic policy or planning. Linguapax promotes the protection of the worlds linguistic diversity, for which it is preparing the first report on the state of the worlds languages, and supports the Universal Declaration of Linguistic Rights. Linguapax promotes the creation and trial of teaching materials to help teachers of language become educators for peace. These methods have been tested in Europe and work groups set up in Australia and Latin America.

I hope this conference in Hiroshima will lead to the creation of a Linguapax Network in Asia and that in 1997 we shall be able to complete the network with seminars in Africa. I would like to thank all the teachers who have listened to me and the Japan Association for Language Teaching, which has given special consideration to Linguapax at its 22nd international conference. I am confident that Hiroshima will inspire us with new projects and commitments for world peace.

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Linguapax, Language Learning and Technology

Denis Cunningham
Secretary, Australian Federation of Modern Language Teachers Associations Inc. (AFMLTA)
Secretary General, World Federation of Modern Language Associations (FIPLV)

Introduction

UNESCOs Linguapax project fosters the sharing of experience and expertise in domains which impinge upon peace: politics, law, economics, human rights, language policy, education, cultural understanding and tolerance. The role of technology is a new factor in promoting these aims. It is in the marriage of education and emerging technologies that I see the potential for furthering real and potential gains for peace.

A search of the literature reveals a significant amount of academic research and empirical studies on peace and an explosion of articles, journals and monographs devoted to technological advances in education. Between the poles of peace and technology, however, there has been little attempt to build a bridge to traverse the gap between the two. The objective of this paper is to cement that bridge, to underscore that essential continuum. The emphasis will be on emerging technologies, in an attempt to demonstrate how these can assist with the promotion of peace through language learning, cross-cultural understanding and tolerance.

Underlying Philosophy

It should be stressed at the outset - before everyone develops the impression that I am a techno-head - that the desired model for second language learning in Australian schools is for students to have regular face-to-face contact with an empathetic, linguistically competent and pedagogically sound practitioner for the largest amount of time possible on a weekly basis. This suggests that "content-based immersion programs be promoted as the best models for achieving high levels of communicative competence in LOTE (ie Languages other than English) (Ministerial Advisory Council, 1994, pg. 7)

The learning of languages is an international priority and necessity. Yet, politics and bureaucracy often place unrealistic demands on teacher supply. We just do not have a sufficient number of qualified language teachers to staff the number of classes desired. We thus cannot address through conventional means the political, community and educational demands for languages in Australian schools. This is particularly so for certain languages. *Australia's Language: the Australian Language and Literacy Policy* (1991) behoves individual states and territories to identify eight from among the following priority languages: Aboriginal languages, Arabic, Chinese, French, German, Indonesian, Italian, Japanese, Korean, Modern Greek, Russian, Spanish, Thai and Vietnamese.

A subsequent report, *Asian Languages and Australia's Economic Future*, states that the languages Australia should focus on for the future are: Japanese, Chinese (Mandarin), Indonesian and Korean. This accentuates the pressure as these have not been, until very recently, the major languages taught in Australian schools. To address this need, other alternatives must be sought. Various solutions present themselves:

1. We could place a moratorium on the introduction of language programs. This, however, would not meet with

the approval of governments and projected targets. The report *Asian Languages and Australia's Economic Future*, for example, recommends 25% of Year 12 students doing a Language Other Than English (LOTE) by the Year 2006 (p ix).

2. We could compromise on the linguistic competence of the instructors and dispense with the quality control procedures undertaken through accreditation interviews.

3. We could recycle qualified teachers of other languages (eg French, German, Italian, etc.) in crash courses of Chinese, Indonesian, Japanese and Korean. Yet, how competent would any of us be in a language after only twenty hours!

4. We could undertake extensive language upgrading and retraining programs to assist existing teachers to teach these languages until the supply of newly qualified teachers meets the demand. This is now being undertaken.

5. We could use technology as a medium of delivery for isolated teachers to provide them with language upgrading and retraining programs through audioconferencing, video, CD-ROM and the Internet as well as residential workshops, and homestays in the country of the language being studied. This is being undertaken quite successfully.

6. We could capitalise upon emerging technologies as a medium of delivery of quality languages programs to students otherwise denied the opportunity to learn. Such initiatives are already underway.

It is *not* a question of technology driving the curriculum or replacing teachers, to answer a common fear. We must retain the high quality of the language programs being offered. To do otherwise would deny the possibility of cross-cultural understanding, tolerance and peace as the communication skills desired would not be achieved. The likely result: antipathy towards the people and culture of the language being "learned"—the reverse of what we are trying to achieve!

Social Justice

Implied in this philosophy is the need to address issues of social justice - specifically, equity and access. Language teacher shortage is far more acute in rural areas of Australia and it is highly unlikely we could meet this need only through conventional means. Remote students often have no access to either educational programs of/in the language or to native speakers of languages other than English within their local community. Technological advances thus provide the sole vehicle through which otherwise deprived learners can access language programs.

The Learners

We have entered the Information Age where, for many of us, technology is a reality. Our children are being brought up in an age where they are surrounded by a range of technologies with which they (may) feel far more comfortable than we do. My five year-old daughter, for example, at the age of two could operate the VCR quite competently!

Implicit in this reality is the desirability of encouraging competence and comfort in the use of emerging technologies. It is highly likely that the future will manifest an increasing degree of computer and technology literacy, some acquired before embarking upon formal education. This is likely to have an impact on the preferred learning styles of young learners. Courses which incorporate computer and technology components are likely to appear more relevant to young learners and could motivate students to learn and continue these programs. This has been the case for boys especially since, in the past, they have represented the major group in attrition from language programs.

Open Learning and Technology

We have touched upon technology as a medium for delivering language programs, as a tool in modern society and as a focus of education. These three emphases impinge

upon the open nature of education required for the twenty-first century. This is known as open learning - an approach that technology works well to promote. Neil Elliott (1994: 1-2) argues that, in schools, a course may be open in one or more of the following ways:

- in providing a choice of content from a wide range of options
- in choice of learning method and media
- in choice of the place at which learning can occur
- in providing frequent, varied and informative feedback on learning progress
- in the numbers and backgrounds of people who can help the learner to learn
- in providing a choice of when learning may take place

Emerging Technologies: Some Examples

Let us now consider some configurations of open learning where different technologies have been introduced to provide students with access to enhanced language programs. This may be the only means for students to learn another language, encounter another culture and be motivated to embark upon the journey of language learning. To deny them this opportunity could well be to deny them the only pathway through which they could develop cross-cultural understanding and tolerance, and a consideration of peace through the learning of a language other than English.

(a) Distance Education

In the past, the sole access to languages for some remote students has been through distance education courses. These have been largely print-based but are now complemented by regular face-to-face seminars, audioconferencing, audio and video cassettes. As most schools acquire CD-ROM capacity and access to the Internet, course components are being expanded for these media.

(b) Audiographics

Audiographics emerged in the late 1980s to address the needs of disadvantaged learners in rural Victoria. The focus was on learners in small numbers who found themselves isolated for reasons of geography, curriculum choice or teacher unavailability. They were usually in local telephone districts but often in different schools, towns or cities. By grouping them together through modern technology, they could be formed into "classes" and provided access to a competent teacher at another location.

In addition to the teacher and students, the basic elements of the classroom are texts, visual, and oral/aural factors. In audiographics, the fax supplements texts, audioconferencing accommodates the oral/aural component, and computer networking replicates the roles of the blackboard and overhead transparency. A specific program, *Electronic Classroom*, was developed for this purpose, with the content often transferred to an overhead screen for larger groups of students. This became the best means for many students to acquaint themselves with the language and culture of another country.

(c) Interactive Satellite Television

An ambitious initiative undertaken by the Directorate of School Education of Victoria, interactive satellite television (ISTV) involved the installation in 1994 of satellite receiver dishes in all Victorian schools so that teachers and students could remain in their own institutions and receive a range of corporate messages, professional development and/or curriculum content.

Similar to satellite broadcasting of regular TV programs, ISTV programs are filmed in a studio and beamed out in real time to a numerous, dispersed audience situated at receiving sites within a (closed) network or covered by a 'footprint'. Recipients can fax or phone in their contributions to be shared or heard by those at all sites. This has become the medium through which to resolve issues of access and equity, teacher upgrading and retraining, and LOTE delivery to a multitude of students otherwise unable to learn another language.

Directorate of School Education - Victoria (Assistance of OTEN gratefully acknowledged)

Figure 1 : Interactive Satellite Television Network

ISTV gave rise in 1994 to what became known as PALS—Primary Access to Languages via Satellite—in which bi-weekly lessons were delivered to primary schools electing to offer Indonesian, Italian and Japanese. The undertaking was substantial, embracing the following numbers in Victoria alone:

Language	schools	classes	students
Italian	76	159	*ca* 6000
Indonesian	163	350	*ca* 8000
Japanese	194	371	*ca* 8000

The professional development and language training of the 853 participating classroom teachers for the 21,763 students involved was conducted by the Victorian School of Languages in a package which included weekend workshops, resource materials and weekly ISTV broadcasts. The PALS program expanded in 1995 to include six languages—Chinese, French, German, Indonesian, Italian and Japanese—across two levels: middle and upper primary. In 1996, SALS (Secondary Access to Languages via Satellite) programs were also offered to secondary students.

While the primary objective is to provide language skills to (remote) Australian students and access to non-Anglo-Celtic cultures, the PALS program also aims to encourage non-language teachers to embrace the language and culture of another country, improve their language skills, develop positive attitudes towards the foreign culture and act as positive agents of change in fostering cross-cultural understanding in their students. The following quotes (Davis 1995: 2-3) demonstrate the effects of the program:

> by (...) "offering Languages Other Than English (LOTE) through PALS to students there has been a growing appreciation of LOTE and their

associated cultures"
"Teachers have found that the LOTE is an avenue for developing a wider cultural awareness in their students..."
"What has actually eventuated is quite an enthusiasm for the learning of a foreign language by teachers"
"Professional development days for LOTE once attracted a few of the dedicated LOTE teachers; now, anything up to sixty teachers from primary and secondary background turn up to contribute to and partake of the days' activities"

(d) Electronic Mail and the Internet

Electronic mail offers further potential for communication, albeit written, across geographical barriers. As an increasing number of schools take on electronic mail, communication becomes possible in many languages leading, perhaps in a small way, to enhanced understanding of others, tolerance and peace. We often read and hear of the potential offered by the Internet. It appears logical to predict that with its tripartite offering of communication, information and entertainment, and its invasion into education, business and homes, the Information Superhighway will play a major role in bringing individuals closer together across the globe.

(e) Diverse Media

There are at least thirty other discrete or interdependent media (Cunningham, 1996) which have been explored or developed to varying degrees and which embrace a consideration of languages. These may include the use of off-shore satellite broadcast materials in a range of languages, interactive books, CALL packages, CD-ROM and other multimedia.

Conclusion

While the connection between technology and peace may seem nebulous for some, we believe that the use of technological developments and new media can motivate teachers and students to learn a second language and thus journey further along the pathway towards acquiring competence in another language, arriving at an understanding of its culture and developing positive attitudes towards others. Speaking the language of another does not guarantee peace but, by abandoning monolingualism, individuals can expand the number of global co-inhabitants with whom they can communicate and commence to understand and accept. Technology can, as we have shown, offer the only medium through which languages can be accessed by some students. Access to the languages and cultures of others, even if delivered technologically, is a preferable alternative to denying learners the opportunity to acquire another language and achieve the goals of LINGUAPAX.

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Modern Language Teaching after the Year 2000

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Imagine having met 100 years ago in November 1896. The conference would probably have been organized by an association of modern language teachers - had it existed - primarily interested in philological problems and the teaching of grammar, translation and literature.

A few years earlier, a German professor of English, Wilhelm Vietor, had written a book entitled Foreign language teaching must change (Vietor, 1882). He could not understand why modern languages were taught in the same way as the ancient languages, Latin and Greek, on the basis of grammar and translation. He wanted to see the grammar-translation method replaced by direct contact with the foreign language in meaningful situations. He had started a movement which resulted in the direct methods supported by linguists like Jespersen and Palmer.

The statements by the leaders of this movement make stimulating reading: Vietor (1902: 30): On the basis of word lists and rules you cannot learn how to speak and understand. Otto Jespersen (1904: 96): The disadvantage of dictation, as of all written class work, is that it consumes more time than oral exercises. Or take Palmer (1917: 116): A certain number of regular sentences should be thoroughly assimilated in the early stages in order to serve as model sentences to be developed by the student in the form of substitution tables. At that time, the main languages taught in European higher education were - besides Latin and Greek - English, French and German, and the main media of instruction were the blackboard, chalk and textbook - the same items used by Comenius in the 17th century.

If you look at the foreign language scene today, not much has changed. In many European states, English, French or German and Latin are still the leading school languages. A few years ago, Vietors book was republished after 100 years, and most of his comments are still valid (Schroder, 1984). Of course, there have been changes. Textbooks look very different now and more young people - specifically girls - have the chance to learn foreign languages than in the past. Foreign language learning at school is no longer the privilege of an elite. And the objectives in the foreign language curriculum have changed considerably, particularly since American scholars like Fries and Lado re-introduced the audio-lingual method on a scientific basis (Fries, 1952; Lado, 1964).

Since then, communicative competence has replaced goals like learning about masterpieces of great writers. But the teaching and learning of foreign languages at school has not really changed as far as results are concerned. In spite of modern objectives like teaching communicative skills, most of our students have no practical command of the language they have learned. A 1989 survey in Germany revealed that only 58% of the population could use English in everyday situations, 22% French, 7% Italian, 5% Spanish and only 1.6% Russian - fewer than those learning Latin. In a more recent German study, only 35% of the population confessed that they knew a foreign language well enough to negotiate or write a letter. Obviously something is wrong with the teaching of foreign languages at school level. One reason is that 40 - 60% of language instruction time is devoted solely to teaching formal grammar (Zimmermann, 1984: 31).

So far, in the history of European foreign language teaching, we have done nothing but modify what has traditionally been normal procedure. This is why - at regular intervals - there are the same complaints about ineffective language teaching. If we want the situation to change during the next 10, 20 or 30 years, six guidelines should be observed.

Guideline 1: The first foreign language should be taught at primary level.

There is early foreign language teaching in Austria, Finland, Luxembourg and Italy. In Germany, three federal states started obligatory early foreign language teaching in 1993. But in most European countries, language learning starts much later, at the beginning of secondary education.

What are the advantages of an early start? There is sufficient evidence from research and experience that young children can achieve success unsurpassed by other age groups (Freudenstein, 1979). In pronunciation, they can establish a sound basis for life-long foreign language use. Bilingual children can be superior in verbal and non-verbal behaviour. Intellectually, a childs experience with two languages seems to give greater mental flexibility, superiority in concept formation and more diversified mental abilities. Early language experience may also determine language aptitude.

Children who start a foreign language early in life can better understand their native language since they become conscious of language as a phenomenon. Their cultural outlook is wider than that of monolingual children who often believe that their own culture, language and customs are the only ones that matter in the world. Introducing a foreign idiom into the childs world helps to develop tolerance towards people who are different, and therefore contributes to international understanding.

In most early language programmes, learning starts in the third year of primary school. In future, it should begin when children start their formal education, in the first year of primary school. There are already many successful foreign language projects even at pre-school level. In the German Waldorf school system, for example, primary language teaching starts with two languages taught simultaneously where parents can choose between English, French and Russian.

The question of which languages to teach can only be answered by considering the local situation. It could be the language of a neighbouring country or of an ethnic group in the local community. If early foreign language learning is a contribution to general education, it really does not matter which language is chosen.

Guideline 2: All schools should become bilingual institutions.

Why should it not be possible in a multicultural and multilingual society to introduce bilingual education as the standard form of school? Wherever schools offer bilingual schemes, only positive results have been seen.

In the past, learning foreign languages was regarded as a difficult task, and was excluded from many curricula. Now, it is common knowledge that language learning need not be more difficult than other subjects. It is the methods we use that make it difficult. If foreign language instruction starts at primary level and learning is play-oriented and focussed on childrens interests, there is hope that after four years of instruction, various school subjects could be taught in the foreign language. This means each school could become a bilingual institution. The advantages of using a second language for regular instruction are obvious. When History, Geography, or Mathematics is offered in Spanish, English or French, children learn to use and accept different languages for general education and not purely for the sake of language learning.

If this guideline is accepted, basic changes can be foreseen in two areas. First, initial teacher training must be reorganised so that foreign language teachers can teach other school subjects besides the language they have studied. Secondly, we need new teaching materials for bilingual schools. Authentic textbooks from other countries could be used, and new materials designed for bilingual classrooms. An encouraging beginning in Germany was the publication of Geography and History textbooks in English called There and Then and Around the World which cover topics like Food and harvests and The Olympic Games

(Biederstadt and Whittaker, 1992). More such materials should be offered in coming years so that the foreign language can gradually become a second language.

Guideline 3: All children should learn two languages at school.

The Commission of the European Union and the Council of Europe are in favour of this, and most educators agree: every child should have the chance to learn at least two languages during his or her school life.

By learning another language I mean learning to communicate in that language. For more than a century, language teaching in Europe has been regarded as a gateway to a so-called higher culture, great literature and foreign civilisation. Many Europeans still believe that language learning should remain the privilege of an elite or—what is worse—that knowing a foreign language is not necessary.

There is a story that German Chancellor Helmut Kohl, when asked why he never learned English, replied: The German people have elected me as Chancellor, not as an interpreter. If such an attitude prevails, there is no room for a new and progressive language policy. We can only hope for a vital, functioning, living European Union if its citizens can communicate with each other in many languages.

Seen worldwide, a knowledge of other languages is—in spite of a wide-spread belief—not the exception, but the rule. In the multicultural Europe of the 21st century, learning and using several languages should not be regarded as a luxury for a few, but as a prerequisite for all.

Guideline 4: The number of languages at school should be increased.

The usual number of languages offered at school is three. In the European Union, however, all languages of its member states have equal status, and all must become part of the curriculum.

Of course, not all official languages of the Union—eleven so far, but soon twelve or fifteen—can be offered in every school. But these languages could be offered within a reasonable distance from each citizens home. Cooperative programmes could be set up so that public and private schools, commercial language centres and adult schools together cover the needs of language learners. The German adult education association hopes to convince all adult language centres to offer, by the year 2000, courses in all languages of the European Union. Programmes like this are necessary to prepare people for their future lives: a French teacher working in Greece, a German doctor practising in Portugal, an Italian baker working in Denmark - these will be no exceptions 20 years from now.

- I hope that, in future, people within the United States of Europe will think of their neighbours in the same way that Americans in the United States of America think of their fellow citizens. Ideally there should not be Italians, Germans and other nationalities, but Italian Europeans, German Europeans and so on. And these Europeans should be bi- or multilingual so that the Union can function. Other important languages should also be offered in and outside schools, such as Eastern and Northern European, Asian and Arabic languages. More languages must be added to the curriculum to prepare effective communication in the 21st century.

Guideline 5: The time of instruction should be shortened.

One of the shortcomings of traditional foreign language teaching at school is the long time languages have to be studied. Lets face it: it is demotivating to spend five, seven or even nine years on the same subject. I therefore propose that a foreign language should not be offered for more than four years in school. This is enough time to enable each learner to acquire a basic knowledge to build on should it become necessary later.

In many European school systems, pupils in advanced foreign language classes have to study literature and deal with complex grammatical problems as if they are preparing for a future as language teachers and professors of philology. But, most of our students have entirely other foreign language needs. They want to become business people, work in commerce and industry, and need not know much about Shakespeare or French classics. The majority of learners are better served by short, communicative courses in several languages than by long-term language

classes of the traditional type.

New forms of language instruction have therefore to be introduced. I have already mentioned bilingual education. Let me name a few more. Compact courses could shorten the time for language learning and at the same time guarantee better results (Freudenstein, 1989). The so-called alternative methods—from community language learning and suggestopedia to superlearning and the Silent Way—seem to work, since institutions offering them have no problems recruiting language learners for their (often expensive) programmes. In Germany, a teacher once taught one year of traditional French instruction within three weeks—two weeks at the beginning of the school year and one week at the end—with remarkable results. The intensive course pupils were simply better in their oral performance compared to classes taught the ordinary way four hours a week by textbook instruction (Preisendorfer, 1974).

In Switzerland, a teacher of French did away with the textbook and instituted learning in freedom. His pupils could do whatever they liked during the four class hours per week, as long as it had to do with French. Some read newspapers, others listened to records or talked about their interests. At the end of the year, these pupils showed better communicative results than those taught in the traditional way (Kaufmann, 1977). These examples show there are many ways to improve foreign language learning. Unfortunately not many teachers—let alone administrators—believe in them. Whenever I describe the learning in freedom project, the normal reaction is: Impossible—that can't be true! Much work must still be done to convince teachers there are better ways of instruction than those they experienced and those they practise in their classrooms.

Guideline 6: The regular language teacher should be the native speaker.

Whenever I propose this in my country, many teachers disagree. They claim a teacher should know the language of the students, have been educated in the school system in which they teach, and should be accepted by students as one of us, not as a foreigner. I do not believe this ideology.

Within the European Union, native speakers can no longer be regarded as foreigners. If they leave their country and move to another state, they are still living in Europe. Thus, there are French Europeans, Spanish Europeans, etc. available for teaching.

Native speakers are the best language teachers, provided they are properly trained, because they have a total command of the language they use and teach. They speak the language better than teachers who have learned it as a foreign language, and can react to communicative situations spontaneously and realistically. Native speakers are the rule when teaching languages for communicative skills - in private language schools, industrial firms and adult education courses. In order to qualify native speakers to teach their mother tongues, new courses of teacher education must be introduced.

I have a vision. By the middle of the next century, all French classes in Europe will be taught by native French teachers, all classes in Italian by teachers from Italy, all classes in German by German teachers. This is the way forward to a truly multilingual, multicultural society.

These six guidelines could become the basis for a new language policy in Europe They may not constitute the best possible framework, but they are at least a framework. More people should think about them so that a suitable model can be put into practice—the earlier, the better—to prepare the next generation for a future worth living—in many languages.

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Colloquium: Linguapax, Language Teaching and Peace Education

Kip Cates
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Participants:

Kip Cates, (Moderator) *Tottori University*, **Japan**
Felix Marti, *International Linguapax Committee*, **UNESCO**
Denis Cunningham, *Victoria School of Languages*, **Australia**
Madeleine du Vivier, *International Association of Teachers of English as a Foreign Language (IATEFL)*, **England**
Albert Raasch, *Saarland University*, **Germany**
Reinhold Freudenstein, *Philipps University*, **Germany**

Introduction

This colloquium, sponsored by JALTs Global Issues in Language Education National Special Interest Group (N-SIG), addressed the theme of language teaching and peace education with a focus on UNESCOs Linguapax project. It brought together a number of key figures in the Linguapax movement to discuss how foreign language educators can contribute through their teaching to world peace and improved international understanding. Kip Cates, coordinator of JALTs Global Issues N-SIG, began the session by introducing the five colloquium panelists: (1) Felix Marti, President of the International Linguapax Committee and Director of the UNESCO Center of Catalonia in Barcelona,; (2) Denis Cunningham, secretary of the World Federation of Modern Language Associations (FIPLV), secretary of the Australian Federation of Modern Language Teachers Associations (AFMLTA) and organizer of the UNESCO Linguapax V conference in Australia; (3) Madeleine du Vivier, Chairperson of the UK-based International Association of Teachers of English as a Foreign Language (IATEFL); (4) Albert Raasch, professor of Applied Linguistics at the University of Saarland, Germany and editor of the 1991 UNESCO Linguapax book Peace through Language Teaching; and (5) Reinhold Freudenstein, outgoing Director of the Foreign Language Research Information Centre, Philipps University, Germany.

Marti: Linguapax, Language and the Culture of Peace

Dr. Felix Marti, President of the International Linguapax Committee, began by reviewing the points made in his conference keynote and by re-emphasizing the commitment of UNESCO to assist language teachers around the world in promoting a culture of peace.

Linguapax, he said, is a network of professionals in the teaching of languages and other subjects who believe in the importance of promoting respect for cultural and linguistic diversity in education systems around the world. Language teachers can assist this aim by helping their students to value diversity and respect differences as called for by the United Nations Year for Tolerance in 1995.

He explained how Linguapax is also an international initiative in the field of education for peace. It aims to create the conviction that peace is desirable and possible in conflict situations, and strives to eliminate through education the problems at the root of violence and war. To achieve these aims, Linguapax has devised specific sets of educational guidelines, methods and materials developed in regional contexts which can be adopted by teachers of foreign languages to promote peace and international understanding. One example he cited was a practical collection of classroom teaching materials developed in Barcelona which deals with topics such as global interdependence, cooperation and conflict, images, perceptions and stereotypes, and environmental problems.

Cunningham: Language and Peace: An Australian Perspective

The second panelist, Denis Cunningham, gave examples of Australian initiatives in fostering tolerance, harmony and peace through foreign language teaching. He began by noting how Australias post-World War II migration led to an influx of Non-English Speaking Background (NESB) communities whose languages - as those of the Aboriginal peoples before them - were neither accepted nor encouraged by the wider English-speaking Australian community. In the 1970s, these NESB groups attracted increasing political, legal and economic support from the government so that, by the 1980s, multiculturalism had replaced assimilationism, and monolingualism began giving way to multilingualism.

He explained how a number of key language policy documents reflect the various rationales - enrichment, economics , equality - for choosing which languages to teach, The 1991 *Australia's Language: The Australian Language and Literacy Policy* requested states to identify a core of eight from the following priority languages: Aboriginal languages, Arabic, Chinese, French, German, Indonesian, Italian, Japanese, Korean, Modern Greek, Russian, Spanish, Thai and Vietnamese. The 1994 report *Asian Languages and Australia's Economic Future* emphasized economics, focussing on the "big four" languages: Japanese, Chinese (Mandarin), Indonesian and Korean. At the same time, a strong push for "community languages" led to the introduction in primary schools of languages reflecting local ethnic communities. This trend reflected the *equality* rationale, enunciated in a 1987 policy statement (Lo Bianco, p. 56), aimed at achieving social justice and overcoming disadvantages. This evolving choice of languages in education, he said, demonstrates the thrust towards tolerance, acceptance, integration and peace within the Australian community.

Cunningham then cited examples of projects and publications where the objective, through languages, was on the fostering of tolerance, harmony and peace.

- *The Other 364 Days : Beyond the International Day* (1987) - a text where students focus firstly upon their own culture, then consider 'intercultural interaction' and finally move on to *'intercultural communication'*.

- *Immigrants in the Bush* (Dunn, 1989) - a text designed to help students develop and mature as socially sensitive, thinking human beings living in a diverse society. The materials offer opportunities for developing social knowledge, changing attitudes towards cultural differences, attacking ethnocentrism and prejudice, and bringing new perspectives to Australian identity" (pg. 11)

- *Globalchild* (Cech, 1991) - a teaching text which stresses commonalities among cultures, rather than confrontations, so as to help adults and children experience multiculturalism without feeling alienated or threatened. The book chooses a familiar seasonal format rather than more abstract anti-racist themes to ease the transition from the known to the unknown.

- *Jamjoon : A Profile of Islam* (El Erian, 1990) - a series of cross-curriculum teaching materials written for young Muslim and non-Muslim learners in multi-ethnic communities where Muslims live as a minority. This provides relevant information on Islam and targets the needs of groups misunderstood or victimised for reasons of race, religion, culture and/or politics.

Cunningham emphasized the effectiveness of content-based immersion approaches. Through placing students in another language environment, facilitating thinking in the second language and instilling an awareness of alternative ways of viewing reality, this serves as an effective means of appreciating linguistic and cultural differences and engendering tolerance and peace.

Du Vivier: Linguapax and IATEFL: An International Perspective

The third speaker, Madeleine du Vivier, spoke about the aims of UNESCOs Linguapax program from her perspective as Chair of the UK-based International Association of Teachers of English as a Foreign Language (IATEFL). In her talk, she discussed the importance of peace and international understanding as language teaching goals and commented on the work of IATEFL in promoting these through its international activities.

Du Vivier mentioned a number of issues concerning the teaching of peace in language classrooms. One concerns the power that the teacher wields in the classroom vis-a-vis students and how this should be used when introducing global issues. Another concerns the way in which peace education relates to the instrumental role of English teaching. How should teachers handle global issues and peace education when students wish to focus on the utilitarian aspect of language learning in courses such as English for science and technology or English for business?

Du Vivier went on to describe a number of initiatives by her organization IATEFL in the area of peace education, global education and foreign language teaching:

- IATEFL formed a Global Issues Special Interest Group (GISIG) in April 1996. This now works through its SIG activities and international newsletter to promote discussion among IATEFLs membership of global issues including peace, human rights and the environment, and of global education as an approach to language teaching

- IATEFL helps contribute to global awareness through its annual international conference. This brings together language educators from over 75 nations round the globe who build international networks of like-minded colleagues as they share experiences, problems, projects and plans in the teaching of English in countries around the world

- IATEFL contributes to an awareness of social issues through the themes dealt with in its conferences and publications. In addition to an annual global issues conference strand of papers, workshops and colloquia organized by the GISIG, this includes conference presentations and journal articles on topics such as language and gender, and language and power.

- IATEFL has begun to promote international communication among its international affiliates and their members through the Internet - a powerful new medium which can help to promote international understanding

- IATEFL has also been active in the drafting and promotion of international documents such as the International Declaration of Linguistic Rights.

In addition to underlining her support for the integration of peace and global issues into language teaching, Du Vivier suggested that language teachers involved in global issues consider drawing up a set of textbook content guidelines, similar to the gender guidelines entitled *On Balance* published by the UK Women in TEFL group, which could be submitted to publishers with concrete proposals of how commercial and school textbooks can promote peace and an understanding of global issues.

Raasch: Peace Through Language Teaching

The fourth speaker, Albert Raasch, pointed out how education, according to the United Nations charter, should aim at promoting human rights, fundamental freedoms and friendship between peoples and nations. Linguistics, he stressed, is a human and ethical tool. Foreign language teaching can help learners to use their linguistic knowledge to foster and develop tolerance, peace and international understanding.

Raasch then proposed a five point model of cultural studies he has devised that describes the basic skills promoted by Linguapax for effective peace education through language teaching. These five competences, he argued, should be integrated into the cultural component of foreign language education.

1. *Cultural competence* - a knowledge of geographical, historical, social and cultural facts about the country or culture of the language being studied. This is the basis for the following levels but is usually all that is taught in current classrooms or textbooks.

2. *Contrastive cultural competence* - the ability to compare and contrast ones own culture with the foreign culture, a fundamental skill of language and cultural understanding. After all, how can you understand another culture if you cannot compare it with your own?

3. *Empathy competence* - We all know from a study of history and politics that it is not sufficient to know that others are different; we have to accept their point of view, schemes of behavior, arugments and decisions. To accept this difference, we have to be able to see the world from the standpoint of others.

4. *Intercultural competence* - the ability to interact skillfully across cultures. This is an application of skills from the first three levels which enable one to successfully interact with those from other cultures for work, negotiations, or cooperative problem solving of global issues.

5. *Intracultural competence* - this fifth and final level is a sense of world citizenship, an awareness of our planet as one world. With this ability, we start to look at other peoples and countries not as foreign but as part of the human family, members of the global village, as one of us rather than asoutsiders.

Through these five competencies, students should thus be enabled (1) to learn about a culture, (2) to compare cultures, (3) to understand the perspective of others, (4) to negotiate across cultures, and (5) to see oneself and others as fellow citizens of one shared world.

Freudenstein: Peace Education? No, Thank You!

The final panelist, Reinhold Freudenstein, stressed the important role that the modern language classroom has to play in building a world of peace. Despite this, he said, few foreign language teachers include a peace education perspective in their courses. In his talk, he outlined the reasons why teachers find it difficult to deal with peace and global issues in their teaching and gave suggestions about how to integrate a peace education component into the language classroom

On JALT96: Crossing Borders

Freudenstein first noted the terrible impact of war in this century and the recent 50th anniversary of World War II, a war that lasted only 6 years but that brought death and suffering to millions worldwide. He cited International Red Cross statistics which show that:

- more than 200 wars have been fought since 1945 in which over 40 million people have been killed
- 56 armed conflicts are taking place worldwide involving over 17 million refugees
- 95% of those affected by wars are innocent civilians

Given these facts, he said, it is highly appropriate that the report on the 1991 Linguapax III workshop was entitled *Language Teaching in a World without Peace*. There should be nothing more important today, he asserted, than to work towards peace in the world on all levels, including the modern language classroom, bearing in mind the statement of Pope John Paul II If you want to reach peace, teach peace.

Despite this, Freudenstein noted, few language teachers or students in Europe show much interest in peace education. For his university seminar in peace education, for example, only three students signed up, compared to 60 for such topics as computers in the language classroom. At a teacher training seminar, only one of 200 participants attended his peace education workshop. And in response to his article on peace education and language teaching, an angry teacher wrote to criticize him for dealing with theoretical extras when he should instead be concentrating on teaching students grammar points such as the difference between the past tense and present perfect.

Freudenstein mentioned four reasons for this lack of interest:

1. Europe has been at peace for 50 years since the end of World War II, so European teachers dont see the need for peace education. This means that teachers accept textbook topics such as *Mr. Carter at the Office* rather than chapters on *Hiroshima* or *World Hunger*.

2. Most teachers and textbooks treat the word peace as just another vocabulary item, like butter or cowboy. There is no concept, appeal or exhortation behind the term.

3. Current language teaching methodology is dictated by textbooks approved by ministries of education which concentrate on grammar, translation and literature. While peace and international understanding are praised as educational aims, there is no systematic study and no teacher feels personally responsible for this.

4. The word peace has been misused in the past by socialist regimes in Eastern Europe. The Berlin Wall, for example, was referred to as a peace protection wall by the East German regime. After a half century of seeing peace used in the service of communist ideology, many teachers are wary of peace education.

Finally, Freudenstein outlined three tasks he saw as necessary for changing the present situation:

1. We must continue our attempts to convince our colleagues, and the general public, that peace education is one of the most important challenges and opportunities for enabling the people in our world to live together peacefully. We must strive to introduce this topic in teacher training seminars and publications, in national and local curricula, and in textbooks.

2. We must convince the teaching profession that peace education is linked to our classroom teaching style. More than 90% of all teachers still practise an authoritarian question-and-answer instructional approach based on strict rules of command and obedience which tests knowledge of the correct answer and not what students think. To educate for peace starts with a peaceful educator.

3. We must introduce new classroom activities that truly promote peace. Benjamin Franklin is supposed to have said, Tell me and I forget. Teach me and I remember. Involve me and I learn. In peace education, we are still on level 1 - telling our students about global issues. Some teachers have reached level 2 - teaching about peace using materials from UNESCO and elsewhere for promoting international understanding. We must now work for all students to be involved in peace education activities so that they learn how to build a peaceful world.

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